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CAMPBELLISM

— IN —

CHRISTIAN

COSTUME.

D. B. DAVIS.

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CAMPBELLISM

IN

CHRISTIAN COSTUME.

BY

D. B. DAVIS.

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CAMPBELLISM

IN CHRISTIAN COSTUME.

MEMOIR OF THE AUTHOR.

HIS CONVERSION.

THE subject of this work, DAVID B. DAVIS, was born in Surry County, North Carolina, April 11, 1813. He often felt the need of a hope in Christ in early life, and knowing that he ought to yield to God's grace was often "almost persuaded" when he saw others seeking the way of life. For about three years he was in an anxious state of mind, which he concealed from the public. Often in seclusion he would pray and weep and strive for a blessing, thinking to receive the happy evidence of sins forgiven alone with God. All this time he would not go to the anxious seat; but plan for himself, choosing the time and place and circumstances of remission, and even went so far as to think God ought to bless him without making his desire known to his friends, or even to a Methodist preacher. But finding this course of no avail and turning from it with sadness, he went to a camp-meeting on the Ararat River, September, 1833. The pre-

siding elder preached—seekers were called for. He started, then hesitated. A minister led him to the altar, where he prayed for mercy, and made an unconditional surrender to God, experiencing unspeakable joy in the Holy Spirit. He then saw how he had sinned *against God* by demanding conditions of surrender, before whom he was a rebel.

HIS FIRST DREAM.

In the next year after his conversion (1834) he had a singular dream in the night. Being unmarried and but a youth he dreamed of being in the presence of his family of a wife and several children. His wife gave him great distress, then disappeared for a while. He then saw another woman taller and larger, with two children, who gave him much pleasure. The first one appeared again but not as his wife. Then he saw them together. When he awoke it was found to be only a dream. Though it made quite a serious impression not easy to get rid of, he related it to others, and was told of a Methodist minister who had interpretated dreams (Thomas Bryant). To him he applied, who said he might be like his father whose first wife was dead, and he married a second time. He replied that could not be, for in the dream his first wife was still living while he was enjoying the society of the second one, so the minister could not tell its meaning. And the applicant remarked that

he never expected to marry as he thought there was trouble ahead. And though the dream made a strong impression for a while, being engaged in business caused him to cease to think of it.

HIS FIRST MARRIAGE.

So in the Spring of 1835 he was married to Christiana Peel, and in about three years the troubles commenced which he had experienced. He emigrated to the State of Illinois in 1839, and there lived with his first wife till the Spring of 1855, still trying to adorn his Christian profession. But his troubles became so intense as to impel him to seek a home in the West. While in Kansas with his oldest son sickness brought him nigh to death and created a desire to see his children. By skillful treatment he finally was able to travel, and reached home in early Autumn, only to find much property squandered and to be seized again with a severe and lingering fever. Sickness and loss of property prevented his moving West. His wife finally applied for a divorce and was discouraged from proceeding by her lawyers, F. B. Tanner and Thomas Casey, of Mt. Vernon. She then tried to provoke him to apply for one. This she did to the best of her ability till, as he thought, he was driven to take his children away where they would not be led astray, or seek a divorce so that she could exercise no authority over them.

THE DIVORCE.

Choosing the latter course he *entered suit*, which resulted in a divorce. And by his earnest pleading all the children were given to him except two, the youngest ones. His wife received besides these three hundred dollars alimony. After court, Richard House, a noble Christian, seeing him in great distress about his divided family, tried to comfort him by recommending marriage. When he said he had not thought of ever trying to live with another woman, and being still anxious about his little ones, he received them gladly by compromise in January, 1858.

THE DREAM REVIVED.

While in this contented state of mind, his dream was made plain that it had in part been fulfilled. He then told his friends that without doubt it would all come to pass. Soon after this Mr. Robt. Howell came with the request that the children should go to see their mother, that she had sent for them, and that the doctor and all the medical books said no one had ever recovered in her condition. He replied that she would not die till after he had married the second time, and there was no prospect of that as yet. So she recovered, and married again in August. Being thus assured there was another woman for him, he soon commenced traveling to find her. Having trav-

eled several hundred miles in his search, and having passed but two miles from her home in the mean time, and having said to his friend Elbert Whittenburg that there would be something in the way of either party till he found the right one, he found his second wife on the second day after two children went up from Centralia in a balloon. He was married to Mary S. Ray, September 13, 1858. He then had six children with him, and she had two little boys in 1859. His first wife and her husband came by his home, when he saw the two women together, and was in a similar state of feeling to what he had experienced in his dream twenty-five years before, and this brings the reader to

Proposition 1. *Campellism appears in its Serpent Form.*

In 1859, I heard Mr. Manahan, a Christian minister preach, who said: "Talk about a different faith? There is but one faith. Talk about a religion that you can feel? It is *all tradition.*" Soon after this, Mr. Morgan began to recommend it to my family, saying he knew two men who commenced preaching about the same time—one a Christian preacher, the other a Methodist. The Methodist was told how the Christian excelled him in preaching, when he said, "I know he does, for he has nothing to study but the Bible; I have both the Bible and the Discipline to study to keep them from conflicting,

and I can't do it." So he joined the Christian Church. Mr. Morgan next said he had written to his Brother James that there were seven point-blank contradictions to the Word of God in the Presbyterian Discipline. Brother James wrote back to know where they were. Then said he, "I would go to brother Williams, and get him to point them out."

At another time he said to my wife, "I have ruined Brother James. I went to see him, and found he had a large Church near Fairfield. We went to Church together on Sunday. He got up and labored hard one hour and fifteen minutes by my watch to prove that after one repents he must believe." He said he got up, and in twenty minutes tore it all to pieces. He told him he had required an impossibility of that people; that they must believe before they could repent, and it was impossible for them to believe after they did repent. One of the members, on being told the new preacher was James's brother, said to him, "Well, he has beat you preaching." James said "Campbellite;" and so it was according to Mr. Campbell's gospel. For a sinner must have both grief and hatred on account of sin before he can gladly receive Christ by faith as his only and all-sufficient Savior. Mr. Morgan followed Mr. Campbell when he put faith before repentance.

PROPOSITION 2. *Repentance precedes Faith, in the Bible Order.*

In this he opposes

1st. *John the Baptist*, whose first word of preaching is "repent," Matt. 3 : 2. "John verily baptized with the baptism of *repentance*, saying unto the people that they should *believe* on Him which should come after him," Acts 19 : 4. Again: "John came unto you in the way of righteousness, and ye *believed* him not; but the publicans and harlots *believed* him. And ye, when ye had seen it, *repented* not afterward, that ye might *believe* him," Matt. 21 : 32. Christ here teaches that it is necessary to repent in order to believe.

2d. *The Twelve Disciples.* The work of the twelve commissioned by Christ is noted by Mark (6 : 12): "And they went out, and preached that men should repent."

3d. *Peter.* His first word to the conscience-smitten inquirers at Pentecost was repent, Acts 2 : 3, and Acts 3 : 19. Acts 2 : 44, tells the result of the first sermon: "And all that *believed* were together, and had all things common." And Acts 4 : 4, tells the result of the second sermon: "Many of them which heard the word *believed*."

4th. *Paul.* In the midst of heathen idolatry he preached repentance. "And the times of this ignorance God winked at, but now commandeth all men every-where to *repent*,"

Acts 17 : 30. The thirty-fourth verse gives the result: "Certain men clave unto him, and *believed*." Paul also taught publicly from house to house, testifying both to the Jews and also to the Greeks *repentance* toward God and *faith* toward our Lord Jesus Christ, Acts 20 : 21.

Also,

5th. *Christ.* The first words of his preaching are, "*Repent* ye, and *believe* the Gospel," Mark 1 : 13; and the object of his mission was to call "sinners to repentance," Matt. 9 : 13. And again, "Him hath God exalted for to give *repentance* to Israel, and remissions of sins," Acts 5 : 31. Besides, if there is any verse where faith is put before repentance in the New Testament, I have not been able to find it. This brings us to Campbellism

SEEKING WHOM TO DECEIVE.

Mr. Morgan next said he wanted to baptize me for the pardon of my sins. To this I made no reply at the time, as I could see no propriety in such a request. But some time afterward, in the presence of my family, he said that he still wanted to baptize me to pardon my sins. Thinking he knew nothing about the divine reality of the "peace that passeth knowledge," I commenced giving my religious experience. He tried to stop me, saying he would not give the Bible for every man's experience in the world. I said, if it agrees with God's Word, it must

be good, and went on. He said his experience was just the same. He sought the Lord at the "mourners' bench," prayed with all his heart, believed with all his heart, had the love of God shed abroad in his heart, or was filled with the love of God, and loved every body, and thought his sins were pardoned. But the great trouble was he was not taught right, for he took *conversion* for *pardon*, and never heard the Gospel preached till he was a man of a family. Then John A. Williams preached it, and he obeyed it. He then assured me that since that time there had never been a moment when he had doubted his acceptance with God, and that if I would *obey the Gospel*, I would never have any more doubts. I then asked him if he thought a man could be filled with the love of God, and have it flowing in his heart for thirty or forty years, and his sins not pardoned.

"Oh, yes," he replied. "God has never promised to pardon sins anywhere except in baptism, and it is impossible for sins to be pardoned anywhere else."

I thought that if God had promised to pardon sin in baptism, it had escaped my notice. I then understood that receiving baptism to pardon sin was what the Christian Church called "*obeying the Gospel*."

CAMPBELLISM DECEIVING.

My second son *obeyed the Gospel*, and it was kept secret from me several weeks before I

heard it. Also, contrary to my wishes, my youngest child joined the so-called Christian Church, and was to *obey the Gospel* the next morning. My wife, who had long since *obeyed Mr. Campbell's gospel*, insisted that it was my duty to go to the baptism, to which I refused, leaving an impression that I was not at all pleased with such a proceeding. So she tried to shame me, and said that Pink, my third son, would have joined had it not been for others, and that he told Martha Ray he would not be satisfied in any other Church. So I wrote to him, telling him his sister had joined the Campbellites, and asked him of what had been said of him. He wrote me, and said his friends must be mistaken, and advised me to talk to my children. He also wrote a keen letter to his sister about the course she had taken. When Mr. Morgan came, the letter was handed to him. Having read it, he said my son who was at college wrote it, and the family were ready to agree with him. I then told Mr. Morgan he certainly knew better. He then said yes, Pink wrote it, but that my oldest son composed it. Seeing he was determined to deceive, I let it pass, for he affirmed Pink never could compose such a letter.

My oldest son returned home for the holidays. He and Mr. Morgan were talking about regeneration, when Mr. Morgan quoted St. Paul's words to prove a water regenera-

tion. My son said it was all a farce. So after he had returned to school, Mr. Morgan told my family he said that the Scriptures were all a farce, which meant *all deception*, and that when Mr. Ray heard the statement he said, "That beats any thing I ever heard."

Soon afterward Mr. Morgan preached two miles away at what is called the "Nation School House," and Mr. Ray was present at that meeting. My wife then told me that my son thought the Scriptures all deception; that he had told Mr. Morgan so in the presence of Mr. Ray. Mr. Morgan had told her, and also Mr. Hill, another Christian preacher. So when Mr. Morgan came, I spoke to him about it. He seemed to be struck almost dumb at first, but finally affirmed it as before.

In 1868, Mr. Elliott, who was present at the meeting, said Mr. Morgan told a similar story, and tried to make a big preach over it, saying he would not tell who the man was, nor what Church he belonged to; but if any body disputed it, he had a man in the house to prove it. The people were wondering who it could be, when Mr. Young said that Mr. Morgan told him my son was the man, and Elzy Ray was the witness. Then I remarked that all the credit a man gets for lying lasts only till the truth comes out. I saw Mr. Ray in the presence of Mr. Reuben Farthing, and spoke about the con-

versation of my son and Mr. Morgan. Mr. Ray said he heard them talking, when Mr. Morgan said something about St. Paul, and my son said, "It is a farce," or something like that, to which he added, "Oh, your son did n't mean any harm." I asked him if he said any thing when they were talking. He replied that he did n't say a word, and that I might ask my son about it.

Again, in 1868, Mr. Morgan was at my house reading a letter from his Brother James, whom he said he had ruined. He expressed his intention of sending him a *good one*. After dinner I took him out, told him how he had lied, and had made my wife and children believe lies. He said he had not lied, and if my son told him he meant no harm, he would go every-where he had published the report, and tell them better. And that he had not named it out of my family to a single soul, except brother Snow, and he told him to let it stop right there, for my son might not have meant it. And at the Nation he named no name, so they did not know whom he meant. So I said, "I think you have told others." He said he would swear he had not. I then told him about telling a lie on Mr. Ray. He said he would swear Mr. Ray said it just as he told it. I then advised him to do better. So by either obedience or disobedience to such a request, he soon began to unmask some of the prominent features of his beloved doctrine.

Sitting on my north porch in September, he commenced the operation by saying, there was Pliny Ray, who promised to obey the Gospel at a certain age. She died before that age. Another girl, in Dunahoo's prairie, promised to *obey* the Gospel on a certain Sunday. That very Sunday she was buried. *Oh, how important it is to obey the Gospel!* Sir, said I, a man cant get up and obey the Gospel when he pleases. Yes, he can, said he, he can get up and go right along. What's to hinder him? I said, there is a spiritual work necessary. He said there is no spiritual work necessary at all, and that he had often heard preachers pray, Lord, accompany thy word with thy Spirit. It was presumption, it was blasphemy. Lord, accompany thy *word* with thy *word*.

THE SECOND DREAM.

Soon after this I prepared to go to my farm twenty-five miles away. On the night before starting, which was Thursday night of September 10th, I again dreamed of traveling a north-easterly course. Coming to a farm I saw a tall, slim man traveling ahead of me to the left near a house, also a short, thick one traveling in the same direction, but on the right of the tall one. Coming near the farm-house I stopped and spoke to an old gentleman who owned the farm. Then started directly east. The next object

of attention was a spring. Coming near it I stepped around to the outlet and looked at the beautiful clear water. Then turning to the left to go on my way I looked back and saw a large open space above the spring. Going on some distance I saw a large flat stone in another spring, part in the water and part above the water, while one end seemed to be moving gently up and down by the force of the water. Having crossed the branch a short distance below I then went to the north-east and soon overtook the two men whom I had seen at the farm. We entered into conversation and I told them how that old gentleman had fixed his spring with stone.

The next day on coming to my farm I was informed that a meeting was to be held near by and was to continue two weeks. Two ministers, of a new order, were to conduct the services—one from Hamilton County, the other from Franklin County. Mr. Jacob French, of Hamilton County, stopped with me that night, and in the morning I asked him when his Church originated. He said he read something about it away back in the Old Book and that his letter said, "The Church of God in Bone Prairie."

Anxious to know more of a Church with such a Scripture name I asked him of his doctrine. He answered without hesitation, "There are conditions of pardon or there are no conditions. These conditions are

faith, repentance, and baptism, and you must not depend on your feelings." He then gave an illustration saying, "A man once violating the laws of the land was condemned to be hung. The neighbors got up a petition to the governor to reprieve him. Two men took up the petition. One came back and said the governor had reprieved him. He felt glad. At last the other came and said the governor did not reprieve him. The criminal said, 'I know he did reprieve me.' When asked how he knew it he said, 'I know it because I feel it.'" I told him that was Campbellite doctrine. But he assured me he was not a Campbellite, which was an additional evidence that he was one. So I told the people that those new preachers surely were Campbellites, or I was greatly deceived.

THE SECOND DREAM REVIVED.

I then started out on a north-easterly course and had gone about eighty rods when my dream flashed into my mind. Then I knew without doubt that Mr. French was the man whom I saw in my dream. So I said to myself that is the very man. It can't be otherwise. Then I was seized with the most intense and exalted feeling, in which I was conscious that it all came from Almighty God, and that the moving stone in and above the water had a deep meaning. I felt willing to do my whole duty as well as

I could, but all was yet dark as to what was required of me. I thought of turning back for instruction, but concluded to go on and return that evening.

The rain prevented my return till next morning. By that time Mr. Tehoun, of Franklin County, had come. Having met him I soon entered into conversation with Mr. French, telling him I was just as sure I saw him on Thursday night as I saw him then. He replied, "I do n't understand you. Was it a dream?" I said it was. Mr. Tehoun said, "You were thinking about him." I said, "I knew of no such man in the world." Again, he said, "You had heard of the appointment?" I replied that I knew nothing of it at the time. He then said, "May be it was a vision." Mr. French then said, "The school-boys told him that in a vision the eyes were open and in a dream they were shut, and he supposed that I did not know whether mine were open or shut." I said "No; but I saw you, and saw a spring. In that spring was a stone both in and above the water and that spring and stone means something." I said, "Now I saw you on your own place, and I have no idea there is any spring there." He said, "The spring is there." I then went on to describe the spring, how it was situated, the open space above and its surroundings. He said I described his farm just as well as he could himself. I then

expressed a regret that I did not get back that night to get some instruction about it. He said he could spare an hour then, so we went out, but it was all still dark. I asked him if there was no difference between the Christian and the sinner. He answered, "No, except the Christian performs the conditions of pardon, and knows that he has believed, repented, and been baptized." I then told him my impressions were for a grand and good purpose, and I hoped they would work out as the Almighty had designed. Having returned to the house Mr. Tehoun invited me to church, and said, "Was n't that pretty clear water you saw?" I said, "Yes, just such as Mr. French says it is." He then told me I might see that clear water. "Yes," said Mr. French, "we preach *nothing but the Bible.*" I said, "I suppose the water is where I saw it, and if I ever pass through that country I will go to see that spring." Mr. French said, "To see if I told a lie?" I said, "No, but to see if it looks as it did that night."

Having started for home, when about eighty rods on the way the dream of 1834 came into my mind. My feelings became intense and it was revealed to me just as clear as before that Mr. French was the man whom I saw in my dream, that Campbellism was false and that the Lord required me to prove it to the world. I then wanted to hear the new preachers preach, and soon

changed my course and went back and listened attentively. At the close of the service I asked Mr. Tehoun if he believed in the operations of the Holy Spirit. He reached out his hand to the Bible. I said, "Nothing but the Bible?" He said, "No." I then asked him if there was any hell. He said, "No." I said, "That is the way I understand you." Afterwards he asked me if I understood my dream. I said I understood it clearly, and that his doctrine was false beyond a posssible doubt. I then contended for the operation of the Holy Spirit. He said, "I have heard of that old thing before." I said, "What old thing?" He said, "The Holy Spirit." I said, "If you do n't repent you will be lost, world without end."

This is to Certify, that I, D. B. DAVIS, had a singular and interesting dream on the night of September 10, 1868. It was concerning a farm of Mr. Jacob French, his residence, and his spring, which was about forty miles away from me, and of which I knew nothing at all. I there spoke with him.

The above statements are subscribed and sworn to before me by D. B. Davis, November 10, 1868, in the County of Jefferson, and State of Illinois.

ROBERT S. YOUNG, J. P.

We do hereby certify, that, on the 13th day of September, 1868, we heard David B.

Davis state to the Rev. Jacob French that he had a dream the night of September 10th about him and two other persons, giving the description of the spring; and Mr. French stated that he had described it correctly.

J. R. ABERNATHY,
J. M. STOCKTON.

Subscribed and sworn to this 7th November, 1868. ROBT. S. YOUNG, J. P.

STATE OF ILLINOIS, } Nov. 7, 1868.
Jefferson Co. }

This is to certify, that, previous to D. B. Davis's second marriage, he related a certain dream which he had about his first wife and children, and also about his second wife and two children; his trouble with the first, and enjoyment with the second.

WM. M. LAME,
MARY ANN LANE.

Subscribed and sworn to before me this November 7, 1868.

R. S. YOUNG, J. P.

STATE OF ILLINOIS, }
Jefferson County. }

I, C. H. PATTON, Clerk of the County Court in and for said county, which is a court of record using a seal, do hereby certify that R. S. Young, Esq., whose name is subscribed to the foregoing instrument of writing, was on the day of the date thereof, and still is, an acting J. P. within and for said county, duly commissioned and qualified

to office, and as such full faith and credit are due, and of right ought to be given, to all his official acts, as well out of as in court.

In testimony whereof, I, C. H. Patton, Clerk of the County Court, as aforesaid, have hereunto subscribed my name and affixed the seal of said court, at my office in Mt. Vernon on the 9th day of November, A. D. 1868.

C. H. PATTON, *Clerk County Court.*
By J. N. SATTERFIELD, *D. C.*

Conscious that I had neglected my duty of talking to my children, and knowing that Mr. Morgan was lying to deceive, I asked my second son, who had obeyed Campbell's gospel, if he felt any change in baptism. My wife then flew into a passion; said that must be stopped, or we would be two people; and said, tell them to read the Bible, and that it was none of my business if the children went to hell so they were satisfied. I said the good Book teaches no such doctrine. So when Mr. Morgan came, he was informed that I had the audacity to talk to the children. He at once demanded of me what right I had to ask such questions. I said we should always be ready to give a reason for our hope. Besides, if a parent had no right to ask such questions, I did n't know who had. My second son said he felt no change when he was baptized. He said they do n't feel any change; that change takes

place in the mind of God, and we know nothing about it. I could not agree with him, so he waited to know if I was going to preach. I said, "At the appointed time." He said, "Now is the Lord's time."

In the Fall of 1869, I told him my appointed time had come, and I was ready to meet him anywhere to prove his doctrine false. He said, "Name your time and place." I said, "At Fyke's School-house, Christmas-day." He said, "You don't have confidence in me. I won't debate with any one who don't have confidence in me; but I will tell you what I will do. If you will get a respectable man, I will meet him, or get somebody to meet him." I said, "Yes, you will play thunder." He said, "That is a nice word. Do you know what that word means? That word means hell." I said, "Very good; just what you are doing."

Again I said I was ready to meet him anywhere. He insisted that I should preach right there. I objected on account of my wife; but she said she wanted to hear me. So I commenced on what he had said about ruining his Brother James, and asked him if he said it. He said he did say it. I then asked him if he didn't tell me he had not told a living soul out of my family, except brother Snow, about the evil report concerning my son. He said yes, he did. I said, "You may ask brother Snow to-morrow, and I believe he will say you never told him

to keep it secret. Besides, it looks unreasonable that you should be preaching and publishing it all over the country, and then tell him to say nothing about it." He still affirmed he did. My wife said if brother Snow said so, she would believe it. So I asked him, and he said of Mr. Morgan, "I can't tell you all he said; but he never told me to say nothing about it, and I have no idea your son had any allusion to the Scriptures." When I met Mr. Morgan again, he said to me, "I suppose you went to see brother Snow to see if I lied, did you?" I said, "Oh, no, sir; not at all. I knew you lied before I saw him."

But he still could not keep from teaching his beloved doctrine in my family. So he told us that a sinner had no right to pray, and if he did pray, it did no good; and the Word of God did not command it, nor furnish a single example where a sinner ever did pray before he was baptized. I said, "I think there is." He demanded one. I gave him the publican. My wife said, "That was a parable." I then found where Paul prayed before baptism. My wife said, "Oh, sir, but he was n't a sinner." Mr. Morgan said, "I say he was a sinner." I then gave him Cornelius. He said, "He was a Jew." I told him better, and told him I was going soon to speak at the Nation School-house, and wanted him to be there, for I intended to skin him all over. But he did

not meet me there. So I showed the people that he had lied knowingly, willingly, and willfully, and gave the witnesses in his own Church to prove it.

After Church, Mr. Wimberly said to me, "Make your appointment, and get your man; Mr. Morgan shall meet you now. You have accused him of lying." I said, "I don't want any man. I wanted to meet him here; but he won't meet me anywhere." He said, "Oh, but he will, if I tell him." I said, "Bring him on." Mr. Nelson Malcomb then asked me how many modes of baptism there were in the Bible. I said, "I don't care any thing about that. That is all right if you don't take it for regeneration or the new birth. If you do, you catch the shadow, and miss the substance."

The next day I spoke on the same subject on which Mr. Morgan had been speaking, and, as I was very small, I followed St. Paul where he treated of the sinner's justification. Here are some of the Scriptures with which I tried to prove my position: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that *believeth;* to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith: as it is written, The just shall live by faith." "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is

boasting then? It is excluded. By what law? of works? Nay; but by the *law of faith*. Therefore, we conclude that a man is justified *by faith* without the deeds of the law." "Seeing it is one God which shall justify the circumcision *by faith*, and uncircumcision *through faith*." "For what saith the Scripture? Abraham *believed* God, and it was counted unto him for righteousness. Now to him that worketh is the reward reckoned, not of grace, but of debt. But to him that worketh not, but *believeth* on him that justifieth the ungodly, his *faith* is counted for righteousness; even as David describeth the blessedness of the man unto whom God imputeth righteousness *without works*, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised: that he might be the father of all them that believe." "For the promise that he should be the heir of the world was not to Abraham or his seed through the law, but through the *righteousness of faith*. For if they which are of the law be heirs, *faith* is made void and the promise of none *effect*." "Therefore, being justified *by faith*, we have peace with God through our Lord Jesus Christ" "For to be carnally minded is death, but to be spiritually minded

is life and peace, because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." "Now, if any man have not the Spirit of Christ, he is none of his." "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall quicken your mortal bodies by His Spirit that dwelleth in you." "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God." "As it is written, Behold, I lay in Sion a stumbling-stone and a rock of offense : and whosoever believeth on him shall not be ashamed." "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "For whosoever shall call upon the name of the Lord shall be saved."

Afterwards Mr. Morgan and William T. Williams were holding meetings at the Nation, at which an appointment for John A. Williams, of Salem, was announced. He had not preached there for five years ; so, when I heard of it, I concluded to go. It was to be on Tuesday night. I found he had taken great offense at my effort, be-

cause it was in opposition to Mr. Campbell's gospel, and thought to defend Mr. Morgan, though he said that was not his business; but his business was to defend the Gospel. So I went to hear him at the appointed time, and arrived after he had commenced speaking. Soon he stretched out his hand toward the blackboard, and said:

"I will make a mark there on the blackboard, and any of these children can tell what it is; they will say that is one. Now I will add a cipher, then, at the right; they will say that is ten. I will add another; they will say it is one hundred; another, one thousand; and so on. You see it increases ten times for every cipher added. Now, we will call the first mark Faith, the next Repentance, and the next Baptism. Now we have Faith, Repentance, and Baptism. Our people do n't say baptism pardons sin. I never heard one say it. The Baptists say baptism is the door into the Church. Baptism changes our state; baptism changes our relation. See that young lady engaged to be married. She comes out on the floor; her state is not changed. Her relation is not changed until the ceremony is said. Then her state is changed; her relation is changed. Baptism changes our state; baptism changes our relation."

He next gave the various steps by which the sinner consummates his return to God. 1. Hearing the Gospel; 2. Believing the

Gospel as faith; 3. Repentance; 4. Confession of Christ; 5. Obedience or baptism. He then went on to say that crying and weeping did no good; that repentance was not sorrow, and Webster gave a wrong definition, for Paul said godly sorrow worketh repentance unto salvation, not to be repented of. He then went on to say that "God does not hate sinners; God loves sinners. Just persuade sinners that God loves them; then they will love God, because like begets like." He talked a long time afterward, and, at the close, turned to the board, where he had set up his numerical battery—battery 100,000!—and said, "Now I will cut off those ciphers at the right. And James says that faith without works is dead, and there is nothing but a dead faith. And he said he did not care any thing about baptism, and he has nothing but a dead faith."

After discussion I called the attention of the people, and announced that I would be there at a certain time to prove that Joseph Morgan had taught false doctrine, and had lied to sustain it. Mr. Williams said, "I am satisfied my boy Joey will come out of it." I said, "I do n't see the hole you are going to get him out at." He returned to Salem, and told the people I had acted very unbecomingly.

In my next appointment I said I hoped he did not aim to misrepresent me, and tried to answer him as well as I could. I showed

that his faith was dead when he put it upon the blackboard, and he added nothing to it to make it living and operative, and it still remained dead. It was dead, because he placed faith first instead of repentance, just as Mr. Campbell had done, in opposition to Christ and his apostles. It was dead, because he only gave the assent of his mind to the statement that Campbell's Gospel was true. Mr. Campbell teaches simply an historical belief in Jesus as the Son of God, which even devils possess. The Scriptures teach that we shall "believe *with the heart* unto righteousness," or "believe to the saving of the soul," or have purified the heart by faith, or believed on Christ Jesus to life everlasting. These expressions seem to teach us that we are saved through faith, even if we did not submit to baptism. But in pursuing this course I find that Paul taught the Galatian Christians that they were all the *sons of God* by faith in Christ Jesus, Gal. 3: 26. And again, "But as many as received him [Christ], to them gave he power to become the *sons of God*, even to them that *believe* on his name," John 1: 12. This faith is also said to *work by love*, Gal. 5: 6. Also, in 1 Peter 1: 9, we have the language, "Receiving the end of your faith, even the salvation of your souls." And Paul, writing to Timothy, spoke of the Holy Scriptures, which are able to make thee wise unto salvation *through faith*, which is in

Christ Jesus." And Peter says, "Who are kept by the power of God through *faith* unto salvation," 1 Peter 1 : 5. These Scriptures teach that we are adopted into the family of God, and saved by faith or through faith. Mr. Williams quoted James when he said that "faith without works is dead." But if we will read the context we will find that James was treating of the professor's faith before men, and shows that the most reliable evidence that one has true faith is good works—the result of its life and action. *Good works* is the sign of life and intelligence and action. If a man can perform no action and has no intelligence, we soon conclude he is destitute of life—is a dead man. Seeing the Christian bring forth good works according to God's commands, we declare him righteous. And thus he is justified before men by *his works*, and not by a faith that shows no life, no intelligence, and no action. You see, then, how that by works a man is justified by men and not by faith only, James 2 : 24. Hence we have the work of faith in 2 Thess. 1 : 11. And the Apostle Paul said to the Philippians, "My beloved, . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure," Phil. 2 : 12, 13.

Now let us examine the character which James has in mind. 1. He says he *has faith*. 2. He will not feed the hungry, warm the

cold, nor clothe the naked, even though they be brethren. 3. James tells him that the devils' faith is similar—that they believe and tremble. 4. He calls him a vain man, and asks him if he will know that faith without works is dead? or, to be plainer, Abraham believed God, and it was counted to him for righteousness, and he was called a *friend of God*. So good works show to the world that a man is a *friend of God*, and, if a friend of God, then he has faith in God. Men can not see the Christian's faith; they can only see the fruits of it in *good works*. God can see the faith as a grace in the soul, and by that grace we are justified from all things, from which we could not be by the law of Moses.

Again, James starts out in his epistle to show the difference between the true and false professor. The false is the double-minded or unstable in all his ways; the true, he who patiently endures temptation. The false is a hearer and not a doer, deceiving himself. The true is a hearer and doer of the word. The false professor bridleth not his tongue. The true is opposite. The false professor despises the poor and oppressed and blasphemes the name of God. He then entreats them to so speak and so do as they that shall be judged by the law of liberty. He then brings forward the case of a man who professes faith, but shows his contempt for the poor and des-

titute and thus makes it evident that he is no *friend* of *God*, so that it is evident James is speaking of the justification of the professor as a *friend* of *God*.

Now it will appear that Paul is treating of the justification of the sinner before God, for he is speaking of both God, and the sinner as ungodly. Rom. 3 : 30. He says, seeing it is one God which shall justify the circumcision by faith and the uncircumcision through faith, that God did not justify Abraham by works when he promised him a numerous posterity in Gen. 15 : 6. "For to him that worketh is the reward reckoned not of grace but of debt. But to him that worketh not but believes on him that justifieth the the ungodly his faith is counted for righteousness." The conclusion at which we arrive is, that the sinner can do nothing to bring God under obligations to save him, but must trust to the mercy and grace of Jesus Christ. And to give a summary of what has preceded as to faith.

Proposition 3. *Effects of faith.*

I will say that through faith without baptism the sinner is made:

1. *Righteous.* Of the ungodly it is said, "His faith is counted for righteousness," Rom. 4 : 5. "All that believe are justified from all things," Acts 13 : 39.

2. *Justified.* Rom. 3 : 28. "A man is justified by faith without the deeds of the

law." Rom. 5 : 1, "Being justified by faith we have peace with God."

3. *Adopted.* "Ye are all the children of God by faith in Christ Jesus," Gal. 3 : 26. "If children then heirs, heirs of God and joint heirs with Christ," Rom. 8 : 17. "Even them which believe on his name," John 1 : 12. "Whosoever believeth that Jesus is the Christ is born of God," 1 John 5 : 1.

4. *Secured from condemnation.* "And shall not come into condemnation," John 5 : 24. "He that is begotten of God keepeth himself, and that wicked one toucheth him not." "For sin shall not have dominion over you," Rom. 6 : 14. "Being now made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

5. *Everlasting life.* "He that believeth on me hath everlasting life," John 6 : 47. "Believe on him to life everlasting," 1 Tim. 1 : 16. "Also believe to the salvation of the soul," Heb. 10 : 39. And again, "receiving the end of your faith, even the salvation of your souls," 1 Peter 1 : 9. "Who are kept by the power of God through faith unto salvation," 1 Peter 1 : 5. "And whosoever liveth and believeth in me shall never die," John 11 : 26. And "if any man eat of this bread he shall live forever," John 6 : 51. *Sanctified.*—"Which are sanctified by faith that is in me," Acts 26 : 18. *Joy.*—"Rejoice in hope of the glory of God."

"Yet believing ye rejoice with joy unspeakable and full of glory," 1 Peter 1 : 8. "Now the God of hope fill you with all joy and peace in believing," Rom. 15 : 12. "Joy of faith," Phil. 1 : 25. "That your rejoicing may be more abundant in Christ Jesus," 26th verse. *Saved.*—"Thy faith hath saved thee," Luke 7 : 50. Again, marginal reading, "thy faith hath saved thee," Mark 10 : 52. And Jesus said, "Thy faith hath saved thee," Luke 18 : 42. "By grace are ye saved through faith," Eph. 2 : 8.

6. *Remission of sins.* "But to him that worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered," Rom. 4 : 5, 6, 7. "Her sins which are many are forgiven," Luke 7 : 47. "Jesus seeing their faith said, Thy sins be forgiven thee," Matt. 9 : 2. "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins," Acts 10 : 43.

Some of the prophets are,

1. Isaiah. "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities," Isa. 43 : 11. 2. Jeremiah. "And they shall teach no more, every man his neighbor, and every man his

brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and remember their sins no more," Jer. 31: 34. 3. Daniel. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness," Dan. 9: 24. 4. Micah. "Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" Micah 7: 18. 5. Zachariah. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness," Zach. 13: 1. 6. Malachi. "But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings," Mal. 4: 2.

A Pure Heart. "And put no difference between us and them, *purifying their hearts* by faith." (Acts 15: 9.) "Beloved, now are we the sons of God; and we know that when he shall appear we shall be like him, for we shall see him as he is," 1 John 3: 2. "And every man that hath this hope in him *purifieth* himself even as he is pure, 1 John 3: 3. "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled," Titus 1: 15. "Blessed

are the pure in heart, for they shall see God," Matt. 5: 8. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart," Psalm 24: 3, 4. "But without faith it is impossible to please God," Heb. 11: 6. "All things are possible to him that believeth," Mark 9: 23.

In Mr. John A. Williams's sermon, he said: "Baptism changes our state, baptism changes our relation." Mr. Morgan said, "We feel no change in baptism. That change takes place in the mind of God, and we know nothing about it." And Mr. Campbell, their beloved master, affirmed, "Remission of sins can not be enjoyed by any person in this life previous to baptism." (Millennial Harbinger, Vol. 1, p. 9.) And again he says, "Remission of sins can not in this life be received and enjoyed previous to immersion." (Millennial Harbinger, p. 34.)

In addition to what has been adduced in favor of salvation by faith, I shall add one or two passages more. The Gospel is said to be the "power of God unto salvation to every one that believeth," Romans 1: 16. And again: "It pleased God by the foolishnees of preaching to save them that believe."

Mr. Williams gave an illustration to show that baptism changes our state, concerning the young lady engaged to be married. Now, every one who understands law knows that the state of the young lady was not changed

by the ceremony, which was a public acknowledgement of the fact that they were already man and wife before witnesses. After the bride and bridegroom came upon the floor, if he had refused to be married, she could have sued him for a marriage contract—so that the ceremony did not change her relation nor he who pronounced it for them, but themselves, by entering into a *bona fide* contract to be man and wife so long as they both should live. The betrothal changes their state and not the public recognition that they are man and wife.

And now permit me to examine some of the passages concerning baptism, on which Mr. Campbell and his followers rely to prove their "baptismal regeneration." One passage is, "The like figure whereunto, baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Baptism is here called a *figure*, and is like the figurative baptism of Noah and his family in the ark. Noah was a just man, perfect in his generation, and walked with God, so that he had a *good conscience;* and the preparing and entering the ark with his family was an answer of his good conscience. This answer of his good conscience saved him from disobedience and from its result—temporal death. It was an answer toward God, because God called him to build an ark, and com-

manded it of him. The apostle here treats of obedience and disobedience; and he shows that baptism is an answer of a good conscience toward God. Now, a good conscience must exist before it can answer to any call, and baptism is an answer of a good conscience only to him who already has one. But such baptism must be a figure of the resurrection of Jesus Christ.

In Titus 3 : 5, we are said to be saved by the washing or bath of regeneration and the renewing of the Holy Ghost. This word (ἀναζαινώσεως), renewing, occurs five places in the New Testament, and applies only to the Christian. "Renewing of your mind," Rom. 12 : 2; "inward man renewed," 2 Cor. 4 : 16; "Renewed in knowledge," Col. 3 : 10; "Renew to repentance," Heb. 6 : 6. Besides, this renewing of the Holy Ghost was shed on them abundantly. This renewing of the Holy Ghost is not regeneration, for the work of the Holy Spirit must be experienced on the heart before his work can be renewed. Another passage is Acts 22 : 16: "Arise and be baptized and wash away thy sins, calling on the name of the Lord." When Jesus appeared in the way to Saul, he, trembling and astonished, said: "Lord, what wilt thou have me to do?" Thus he called on the name of the Lord. He afterward fasted and prayed. The Lord called him a chosen vessel, and sent Ananias, that he might receive his sight and be filled with the

Holy Spirit. If Paul was not a Christian before baptism, Ananias was deceived, for he said, Brother Saul, receive thy sight. And if sins are washed away in baptism, it should read: "Arise, and be baptized, and have your sins washed away," for the person baptized is passive, and submits to a figure, which represents what has already taken place—that is, the washing away of sins by the blood of Jesus. Another passage is Gal. 3: 26, 27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Observe that these Galatians are not said to be children of God by baptism but by faith; and the evidence of this was that as many as had been baptized into Christ had put on Christ.

The principle at which I arrive is thus stated: To be baptized into any person or thing through water baptism, we must first receive that person or thing before such baptism. "Baptized unto [εἰς] Moses," 1 Cor. 10: 2. The Israelites received Moses, and followed him before they were baptized into him, in the cloud, and in the sea. "I indeed baptize you with [ἐν] water unto [εἰς] repentance," Matt. 3: 11. Repentance was the first thing commanded of John, and if remission can not be enjoyed till after baptism, neither can repentance, on the same principle, which is absurd. Baptized [εἰς] into remission occurs in Mark 1: 4; Luke 3: 3; Acts

2 : 38 : "Into [εἰς] Jesus," "Into [εἰς] his death," Rom. 6 : 3 : "Into [εἰς] one body," 1 Cor. 12 : 13 ; and "Into [εἰς] Christ," Gal. 3 : 27. These are the places where εἰς occurs in connection with water baptism. I am aware εἰς is sometimes translated *for* in connection with baptism ; but this can hardly be called a definition of the word. And *with* and *in order to* are not definitions at all of εἰς, according to Greenfield and others.

Christ is to first be received before we are to be baptized into him. John tells us that they who receive him are those who believe on his name, John 1 : 12. The Pentecostians "*gladly received the word*" before baptism, Acts 2 : 41. In like manner the Samaritans are said to have "*received the word*," Acts 8 : 14. "But the natural man receiveth not the things of the Spirit of God," 1 Cor. 2 : 14. For he is "dead in trespasses and in sins," Eph. 2 : 1. And being dead spiritually, he can not do any thing to please God till he is made alive by an almighty energy. So no act or number of acts are a condition of pardon. We are justified by *faith* and *through faith*, but never on *account* of our faith. The grounds of our pardon are not in ourselves, but in God. And "the forgiveness of sins" is "according to the riches of his grace," Eph. 1 : 7 ; and "according to the good pleasure of his will," Eph. 1 : 5. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," Rom. 9 : 18. "Can the

Ethiopian change his skin or the leopard his spots? then may ye also do good, that are accustomed to do evil," Jer. 13 : 23. And "no man can come to me, except the Father which hath sent me draw him," John 6 : 44.

PROPOSITION 4. *There is no condition of Pardon, but a full surrender is demanded.*

It may not be amiss to add a few examples from "Bringing in Sheaves" to prove that there are no conditions of pardon. The Rev. A. B. Earle speaks of a lady who had been a seeker after Christ for five years. "She had said, 'I will never go to an anxious seat to be converted,' but had prayed earnestly, 'Thou knowest, O Lord, I desire to be a Christian, and that one seat is as good as another. Oh, then take me as I am, a poor, lost sinner!' Sometimes she seemed almost angry, at other times was bathed in tears, but still said, 'I will not go to the anxious seat.' At last, one evening, after scores had gone forward for prayer, she said, 'I will give up, and do what I have so long said I would not.' She learned that the difficulty was not in any part of the house, but in her will. She came forward, and every front seat was occupied. She had scarcely taken a little foot-bench before she felt that her sins were forgiven." He also cites another case of a business man in New York of good moral character, who had sought Christ for fifteen years, but who would not

go to an anxious seat, saying he knew better than to do that. One evening he stood up in a large assembly, and with deep feeling asked the pastor to pray for him; but no relief came. But at last he yielded, and deliberately said, "I will do just what I said I never would." He started; but before he reached the front seat the burden was removed, and he felt that his sins were forgiven.

He also gives another case of a teacher in one of the colleges of New York, who sought Christ, but was not willing to let any one know about his great anxiety to obtain a hope in Christ. At last he discovered his difficulty. He had made a condition, and had marked out one path in which God should not lead him. In his meditation one evening he said to himself, "I will give up my way, and go now and ask one of the professors to pray for me." He started; but before he had reached the foot of the stairs, he received evidence of sins forgiven. Happy in the Lord he returned to his room without seeing any Christian, or asking any one to pray for him—thus showing there was no virtue in the act, but in being willing to perform it.

The Evangelist Luke gives a similar example of the prodigal son, who made up his mind to ask even for the place of a hired servant; but his father received him without such a request. Moses records another

example where the will was given up in the case of Joseph's brethren when they say, "Forgive, I pray thee, now the trespass of thy brethren and their sin. . . . And his brethren went and fell down before his face, and they said, Behold, we be thy servants. And Joseph said unto them, Fear not, for am I in the place of God? I will nourish you and your little ones; and he comforted, and spake kindly to them," Gen. 50: 17, etc. Another example is recorded by Luke of ten lepers who said, "Jesus, Master, have mercy on us." Jesus said to them, "Go, show yourselves unto the priest. And it came to pass, *as they went*, they were cleansed."

PROPOSITION 5. *Campbellism is unreasonable.*

The angels of God joy over the repenting sinner. But there are those who can not truly repent, for God withholds these graces from them on account of their sins. All these could obey Mr. Campbell's gospel, but can not obey Christ. Some of these are:

1st. Esau, the profane person, who "found no place of repentance, though he sought it carefully with tears," Heb. 12: 17.

2d. Those who did not choose the fear of the Lord. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me," Prov. 1: 28.

3d. A sinful nation. "And when ye spread forth your hands, I will hide mine

eyes from you; yea, when you make many prayers, I will not hear," Isa. 1 : 15.

4th. Unmerciful oppressors. Then shall "they cry, but none giveth answer," Job 35 : 12.

5th. Those who filled the land with violence. "And though they cry in mine ears with a loud voice, yet will I not hear them," Ezk. 8 : 18. "Therefore it is come to pass that as he cried, and they would not hear, so they cried, and I would not hear, saith the Lord," Zech. 7 : 13.

6th. The wicked Jews. "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them," John 12 : 39, 40.

But all these could obey Mr. Campbell's gospel, for he says the three thousand Pentecostian converts were commanded to reform, and not to repent. It (repentance) is not to be sorry for the past, it is not to be grieved for our transgressions. (Millennial Harbinger, Vol. I, p. 57.) Heartless, cold operation! No penitence, no sorrow for sin!

And here is where his noted disciple stands, Mr. John A. Williams. He says crying and weeping does no good; repentance is not sorrow, and Webster gives a wrong definition. He here out-Campbells Campbell, for he did not find fault with either

Webster or the Greek lexicons. He does not claim that μετανοία was translated by either its primary or secondary meaning when he translated it "reform." He chose a definition to suit his gospel, and simply said, There is nothing hazarded, nothing lost by translating it "reform." (Christian System, p. 69.) Greenfield defines it "repentance: that is, a change of mind and purpose; a change of one's mode of thinking, feeling, and acting; reformation; primary definition, repentance, a change of mind and purpose." Robinson defines it, "To change one's mind and purpose," and Parkhurst defines it the same way. The Corinthians "sorrowed to repentance," and were "made sorry after a godly manner," and were taught that "godly sorrow worketh repentance," 2 Cor. 7: 10. Godly sorrow is a sorrow from God, and is an essential element of repentance, as will appear by the teaching of the apostles and prophets.

1st. God says by Joel to the drunkards and oppressors, "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments," Joel 2: 12, 13.

2d. God says by Zechariah, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the *spirit of grace* and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his

only son, and shall be in bitterness for him as one that is in bitterness for his first-born." Zech. 12 : 10.

3d. The Apostle James says, "Cleanse your hands, ye sinners; purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness," James 4 : 8, 9.

4th. Jesus was anointed "to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," Isa. 61 : 2, 3.

5th. The sinner who began to wash the feet of our Lord with tears, and wipe them with the hairs of her head; who also kissed them, and anointed them with ointment, Luke 7 : 47. Jesus said of her, "Her sins, which are many, are forgiven, for she loved much."

6th. The publican gives us another example of repenting sorrow. He could not lift so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner," Luke 18 : 13.

7th. The blind beggar near Jericho, who cried, saying, "Jesus, thou son of David, have mercy on me." When rebuked, "he cried out so much the more, Thou son of David, have mercy on me. When brought to Jesus," our Lord said, "Receive thy sight: thy faith hath saved thee," Luke 18 : 35.

8th. The penitent thief on the cross—I say penitent, for he acknowledged he was justly condemned, and suffering the due reward of his deeds; asserted the innocence of Jesus, and prayed to him; and received an answer most blessed, Luke 23: 48.

9th. The Ninevites also illustrate repentant sorrow by fasting and crying "mightily unto God," in humility, on account of their sins, Jonah 3: 8.

10th. The Syrophenician Gentile who cried to Jesus, saying, "Have mercy on me, O Lord, thou son of David!" Our Savior did not quickly grant her request. "Then she came and worshiped him, saying, Lord, help me." He said, "O woman, great is thy faith: be it unto thee even as thou wilt," Matt. 15: 28.

11th. Cornelius feared God, gave much alms, prayed to God always, and God heard his prayer before baptism, Acts 10: 31.

12th. Lydia worshiped God, listened to the apostles, and the Lord opened her heart before baptism, Acts 16: 15.

These are examples of persons who had not received baptism, saying nothing about the inquiring eunuch, the trembling Saul of Tarsus, and the frightened jailor.

PROPOSITION 6. *God hates the wicked and loves the righteous.*

In addition I will add a word about God hating and loving sinners. Any power or

element for safety is the same power or element for destruction. This is so plain as to need no proof, and in accordance with it,

"*God is love*," 1 John 4 : 8.	"Our GOD is a *consuming* fire," Heb. 12 : 29.
"Behold the goodness	and severity of God," Rom. 11 : 22.
"Jacob have I loved,	but Esau have I hated," Rom. 9 : 13.
"God judgeth the	and is angry with the wicked every day," Ps. 7 : 11.
"The Lord loveth the righteous," Ps. 146 : 8.	Thou hatest all workers of iniquity," Ps. 5 : 5.
"For a just man falleth seven times and riseth up again," Prov. 24 : 16.	He that is abhorred of the Lord shall fall," Prov. 24 : 16.
"The Lord loveth the righteous,	but the wicked and him that loveth violence his soul hateth." Ps. 11 : 5.

These few examples show us that God does hate sinners notwithstanding any human assertion to the contrary. And the greater the sinner the more he merits God's displeasure.

I was afterward moved to talk to Mr. Williams and convince him if possible of the

falsity of Campbellism, so I went to his house, where he gave me a cordial reception. After we were seated he said, "Take my yoke upon you. Now that is the government, and you have nothing but that Methodist yoke. Just be baptized into the Christian Church and go to preaching." I replied, "Oh! but you said I had nothing but a dead faith." He said, "I am satisfied your faith is right. Just be baptized into the Christian Church and go to preaching. I would not put it off a day; no, not an hour." Again I replied, "You said I had nothing but a dead faith." He said, "I had no allusion to you, and the congregation could not have understood me so. I said if they trusted in their prayers, they had nothing but a dead faith." His wife was then present. I said, "They could not have understood you otherwise." I then set up his battery, and told him how at the conclusion he cut off the ciphers, and said, he cared nothing about baptism and had nothing but a dead faith, and *faith* was the starting point. He said, "Oh, you are no Methodist. Just be baptized into the Christian Church and go to preaching. They make it the third point. If you would go up here and talk that way they would throw you out. Just be baptized and go to preaching." I told him *that faith* was not a saving or justifying faith. He said his faith was all right at that time. Then he tried to illustrate Mr. Campbell's gospel, saying,

"Suppose a criminal under sentence of death sues for a reprieve, which is granted on the condition that he depart from the State in ten days. He might have the reprieve in his possession with the governor's signature, but he is not pardoned before he passes the boundary of the State. Pardon takes place in Springfield and he knows nothing about it until he sees the reprieve. The New Testament is our reprieve, and our pardon takes place in heaven. You have doubts, I do n't have any."

I replied, "Now, you must admit there are either degrees in faith or an increase of faith." He said, "There is no increase in faith in the Bible." I said, "The apostles called on the Lord to increase their faith, and it must be there." He got his concordance and seemed to think he could find it in a few minutes if it was in the Bible. His daughter then came into the room. He looked some time then he said, "I can't find it and I know it is not in here." I said, "It is there." He then commenced on the word faith and soon called out, "Lord increase our faith,"—stopped short—sat awhile as if in a deep study, then said, "It may be in here, but it might take me a long time to find it. You see, I might have to run down three or four columns here, and it do n't amount to much any how." His daughter was still waiting. So I promised to find it and tell him where it was. As I

was leaving he came to the door and exhorted me to *obey the Gospel.* I told him "The Apostle Paul said, 'They have not all obeyed the Gospel.' For Esaias said, 'who hath believed our report, and to whom is the arm of the Lord revealed?' Being baptized is not obeying the Gospel." He said, "Well, it is a part of it." I said, "I might have gone to the creek and declared that God for Christ's sake had pardoned my sins in baptism—lied to God and to the world, and God might have given me over to hardness of heart and reprobacy of mind to believe a lie and be damned." He said, "Oh don't be so hard on our people!"

Having returned home I took the concordance and called down just as he did and found it in Luke 17 : 5. When I went back there was a preacher of the same faith, whom Mr. Williams got after me. I told him their doctrine was false beyond a possible doubt. He said, "You trust in your dreams and feelings, we trust in the Word of the Lord." Mr. Williams told me I would soon be a fit subject for Jacksonville. I said, "Did you find that Scripture you affirmed was not in the Bible?" He said, "Yes, directly after you left." I said, "Did n't you find it before?" He said, "No." I told him how he called down to it and said, "Lord, increase our faith." He said, "I might have called down to it."

Some months passed away and I was

again at his house in his presence and in the presence of his son-in-law, Mr. Erwin. He gave me a religious interview and told me about his early religious profession. He said he prayed at the mourner's bench, trusted in Christ and found peace in believing, but his sins were not pardoned, for he trusted in what they told him, he must make a *full surrender*. It was not a Methodist meeting, but of the Christians before they learned *better*. I told him I wanted him to go out to the Nation School-house and defend his doctrine, for he had preached false doctrine there. He said, "Want me to debate with you? too little, too little!" Raising his left arm he said, "*I am a big man*. If you will get some of your presiding elders I will meet them." I told him he had advanced false doctrine from his battery and I wanted him to defend it. He said, "Talk about my having a battery! I had no battery." I then set up his battery and showed him how he operated it, and what he said at the close of the operation. He again denied it. I said, "I have proved you said it by your congregation, and that you never said if they trusted in their prayers they had nothing but a dead faith." He said, "All the slang [or, the *most slang*] I ever received came from that nasty, dirty, little Church. The Methodist Church has nothing but the devil's faith."

On September 15, 1870 I went to Mr.

French's in search of the spring. His house was beautifully situated on a high hill. There I met him, and inquired for the spring. He said it was some distance away, and he would go with me after dinner (I always appreciate a good dinner). So, at the time appointed, we went down a long hill about half a mile, and came to two springs. He first directed my attention to the one to the north. I said that could not be the right one, for I went an east course from the house in my dream. He said the other was a direct east course. So we went on to it; and every thing looked right. I showed him which way I came in. He said the road came along that way, turned around the house, and came by the spring, and that I came the near way in my dream. I showed him how I came to the side of the spring, where I stood, how I stepped round to the outlet and turned off to the left, not crossing the stream, and looking back saw the open space above. He took me back into the open space, where there was a spring walled round like a well, but I could see nothing like the stone I saw in my dream. I had wondered much how I could see the stone in the spring in and above the water.

After I left the spring I found all to correspond exactly with my dream, except the two men and stone. Mr. French proposed to go back by the other spring. We started the same way I went in my dream. When

we came near I saw the stone, and could not keep my hands off. It looked exactly as it did in my dream, except there was no water touching it. Mr. French said that at the time of my dream the water was there, and there was water in the open space also. When we returned, he said: "Did I understand you to say our doctrine is false?" I said, "It is false beyond a doubt." I then told him that when Mr. Stockton was writing for me, he stated the spring was walled with stone. And I said that would not do, for I had found no wall in that spring. His wife said, "The spring is walled." He said, "Yes; but we could not see it from where we were standing."

As I returned I overtook Mr. Bowler Jack, who said Mr. French told him of a man, who described his farm as well as he could, and he believed he was going to join them.

Now, when it was revealed to me that Mr. French was the man whom I saw in my dream, I knew the Lord required me to do something. And I was willing to do what was required, even if it was to submit to baptism by Mr. French. But when it was revealed that I should show Campbellism to be false, it grieved my very heart. Sleep fled from me. I wept night and day over my incompetency, and even disturbed my wife's sleep so much by tears and sobs till I had to confess that the Lord had called me

to a great work, for which I was incompetent. I went to brother Bundy and told him of it, and wanted to go to conference for help. He told me conference had adjourned. I told him there was a book to be written, and the traveling ministers of orthodox Churches were to be agents; that it was to condemn infidelity, whether in the garb of Christianity or otherwise; that there is a great battle to be fought, and that I had to stand in the front; but I could not see why the Lord had not called some one who was competent. He encouraged me to go on according to my convictions of duty. And soon it was all over the country that I was crazy. Some thought one thing, and some another. Mr. Russell Brown, of Lynchburg, who is a fine man, said: "I knew Mr. Davis when he was a man of a very strong mind." He, no doubt, was honest in his opinion. He also said, "He is now losing his mind." I thought I was only coming to my senses. So I got all the evidence I could for the next quarterly-meeting. There I was present on Sunday, and heard the elder preach. He grew enthusiastic, and talked as if he was instructing penitent-seekers for salvation. He came to a point, where he said, "Oh for a little more faith." Then he made a great sweep with his arm, saying, "Get out of the way with your faith! come right to Jesus." And here my craziness appeared again, for I could not see how any one could come to

Jesus if faith was kicked out of the way: "For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him," Heb. 11 : 6. "And without faith it is impossible [even] to please Him," Heb. 11 : 6; and again, "No man can come to me, except it were given him of my father," John 6 : 65. And as Jesus is the "author and finisher of our faith," Heb. 12 : 2, as well as the "author of eternal salvation, "he must give the ability to believe before any one can "believe on him to everlasting life."

On Monday I met brother House and the elder at brother Bundy's. I told the elder I was not crazy. He said that was no evidence. I told him I knew it was not, for a crazy man thought he knew more than any one else. He inquired about my ability to write a book. I said I had none. He said, "You will make enemies; you will injure your reputation. See, now, they say you are crazy. The best talent of the world has been engaged against that doctrine, and it has done no good. And what good would it do if you get the book written? What would it prove?" I said it would prove the operation of the Holy Spirit. He said: "Sir, God has nothing to do with it! I do n't believe God exercises any supernatural power; we know the devil does."

This looked like a dark time. The Campbellites were stirred up against me. My own

Church was against me, and many others regarding me as becoming insane. But darkness and light are often both alike to faith, and I said from the bottom of my heart, The book will be written. I went home, and carefully read about Gideon's success, and took courage.

Here, now, are some of their terms of deception: "*Christian Church*," which is a Campbellite society, often denying Campbell as their leader. "*Obeying the Gospel*," is to be immersed to pardon past sins. "*Preaching nothing but the Bible*," is preaching Campbellism, which claims to be the Bible. "*Tradition*" is what they call a *religion* that one can feel.

PROPOSITION 7. *The Commandments not abolished*, versus *Campbellism.*

The *Ten Commandments*, which contain God's law, are taught in the New Testament, as well as the Old. They are not abolished, for "Whosoever, therefore, shall break one of the least of these commandments, and teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," Matt. 5: 19. And again, "Know ye not, brethren, how that the law hath dominion over a man as long as he liveth?" Rom. 7: 1. "I am not come to destroy the law or the prophets, but to fulfill," Matt.

5 : 17. "The law is holy, and the commandment holy, just, and good," Rom. 7 : 12. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord : I will put my laws into their mind, and *and write them in their hearts.* I will be to them a God, and they shall be to me a people," Heb. 8 : 10.

First Commandment. "Neither be ye idolaters," 1 Cor. 10 : 7. "Little children, keep yourselves from idols," 1 John 5 : 21.

Second Commandment. "Wherefore, my dearly beloved, flee from idolatry," 1 Cor. 10 : 14. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image, made like to corruptible man, and to birds and four-footed beasts and creeping things. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever," Rom. 1 : 22, 23, 25.

Third Commandment. "Swear not at all," Matt. 5 : 34. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath," James 5 : 12.

Fourth Commandment. The Jewish Sabbath was "a shadow of things to come." "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days : which are a shadow of things to come ; but

the body is Christ," Col. 2 : 16, 17. "Then the same day at evening, being the first day of the week, when the doors were shut, . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you," John 20 : 19. "And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you," John 20 : 26. "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye." "Upon the first day of the week let every one of you lay by him in store, as God has prospered him," 1 Cor. 16 : 1, 2. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, . . . and continued his speech until midnight," Acts 20 : 7. "Not forsaking the assembling of yourselves together, as the manner of some is," Heb. 10 : 25. "I was in the Spirit on the Lord's day," Rev. 1 : 10.

Fifth Commandment. "Honor thy father and thy mother," Matt. 19 : 19. "Honor thy father and mother ; which is the first commandment with promise," Eph. 6 : 2. "Children, obey your parents in all things : for this is well pleasing unto the Lord," Col. 3 : 20.

Sixth Commandment. "Thou shalt not kill," Rom. 13 : 9. "Thou shalt do no murder," Matt. 19 : 18. "But let none of you

suffer as a murderer," 1 Pet. 4 : 15. "Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him," 1 John 3 : 15.

Seventh Commandment. "Thou shalt not commit adultery," Matt. 19 : 18 ; Rom. 13 : 9. "But I say unto you that, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart," Matt. 5 : 28.

Eighth Commandment. "Thou shalt not steal," Rom. 13 : 9 ; Matt. 19 : 18. "Let him that stole steal no more," Eph. 4 : 28. "Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor thieves, . . . shall inherit the kingdom of God," 1 Cor. 6 : 9, 10.

Ninth Commandment. "Thou shalt not bear false witness," Matt. 19 : 18 ; Rom. 13 : 9. "Do violence to no man, neither *accuse any falsely*," Luke 3 : 14. "Without natural affection, truce-breakers, *false accusers*, incontinent, fierce, despisers of those that are good," 2 Tim. 3 : 3.

Tenth Commandment. "Thou shalt not covet," Rom. 13 : 9 ; Rom. 7 : 7. "And he said unto them, Take heed, and beware of covetousness," Luke 12 : 15. "For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," 1 Tim. 6 : 10. "For we brought nothing into this world, and it is

certain we can carry nothing out," 1 Tim. 6: 7.

The Savior's words are, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till (παντα) all be fulfilled." ("All things," Greenfield: "in heaven and earth," Wesley) And the Apostle Paul teaches that, instead of making void the law through faith, we *establish* the law, Rom. 3: 31. "For this is the love of God that we keep his commandments, and his commandments are not grievous," 1 John 5: 3. And they that are without fault before the throne of God are said to "keep the commandments of God, and the faith of Jesus," Rev. 14: 12. In Isaiah 42: 21, it is said, "He will magnify the law, and make it honorable." This Christ did. He raised it so high in the estimation of the apostles that they could see its spirituality, and that it was holy, just, and good. So, instead of Christians being released from obedience to the law, they are the only ones who can obey it. And this they can not do by their own natural agency or energy, for the Apostle Paul says, "The carnal mind is not subject to the law of God, neither indeed can be."

PROPOSITION 8. *The Bible*, versus *Soul sleeping*.

"Man giveth up the ghost, and where is he?" Job 14: 10. While the bodies of the

saints wait in the grave, their souls or spirits go immediately to God. This is proved:

1. By direct assertions of Scripture. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3: 21. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it," Eccl. 12: 7. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to *abide in the flesh* is more needful for you," Phil. 1: 23, 24. Here, to be with Christ, and to abide in the flesh, are put in contrast.

2. By examples of the soul going from, and coming to, the body. Of Rachel it is said, when she died, that "her soul was in departing," Gen. 35: 18; and Elijah, in raising the widow's son, cried, saying, "O Lord my God, I pray thee, let this child's soul come into him again," 1 Kings 17: 21; and Job asks the question, "For what is the hope of the hypocrite, though he hath gained, when God *taketh away his soul?*" Job 27: 8; and God said to the rich man, "Thou fool, this night thy soul shall be required of thee," Luke 12: 20; and Christ, in raising Jairus's daughter, said, "Maid, arise. And her spirit *came again*, and she arose straightway," Luke 8: 54, 55.

3. Christ's description of dead saints. "Neither can they die any more: for they

are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead *are raised*, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: *for all live unto him*," Luke 20: 36–38.

4. Appearances of those long dead. The witch of Endor called Samuel from the dead, and he talked with Saul, and Saul knew him, 1 Sam. 28: 15. Of the valley of dry bones in Ezekiel's vision it is said, "And the breath came into them, and they lived, and stood up upon their feet, an exceeding great army," Ezk. 37: 10. And of Israel, which is represented by these dry bones, it is said, "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live," Ezk. 37: 13, 14. And it is said of the dead bodies of the two prophets, "After three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them," Rev. 11: 11. At Christ's transfiguration there appeared unto them (Christ's disciples) Moses and Elias talking with him, Matt. 17: 3. "And, behold, there talked with him two men, which were Moses and Elias: who *appeared in glory*, and spake of his decease which he should accomplish

at Jerusalem," Luke 9 : 30, 31. The Lord had said unto Moses, "Behold, thou shalt *sleep with thy fathers*," Deut. 31 : 16. After Christ's resurrection it is said, "Many *bodies* of the saints which slept arose," Matt. 27 : 52. And it is reasonable to infer that only the *bodies* of the dead are said to sleep, and not the soul or spirit.

5. Expressions concerning death. Job seems to state a general principle that "man giveth up the ghost." This is said of Abraham, Gen. 25 : 8 ; of Isaac, Gen. 35 : 9 ; of Jacob, Gen. 49 : 33 ; of Ishmael, Gen, 25 : 17. In the New Testament it is said of Ananias, Acts 5 : 5 ; and of Herod, Acts 12 : 23. Judas is said to have fallen by transgression from the apostleship "that he might *go to his own place*," Acts 1 : 25. Christ speaks still plainer concerning him, saying to the Father, "Those that thou gavest me I have kept, and none of them *is lost*, but [Judas] the *son of perdition ;* that the Scripture might be fulfilled," John 17 : 12. Of the rich man and Lazarus it is said, "The beggar [Lazarus] died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried : and in hell he lifted up his eyes, being in torments," Luke 16 : 22, 23. Abraham speaks to him of Lazarus, saying, "Now he is comforted, and thou art tormented," Luke 16 : 25. The prayer of Stephen is, "Lord Jesus, receive my spirit," Acts 7 : 59. And our Lord also

said, "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost," Luke 23: 46. He had just said to the dying thief, "To-day shalt thou be with me in paradise," Luke 23: 43. Paul calls the third heaven paradise, 2 Cor. 12: 2 and 4; and the Spirit says by the apostle, "To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the *paradise of God*." Furthermore, we are told that the tree of life is on either side of the crystal river which proceeds "out of the throne of God and of the Lamb," Rev. 22: 1, 2. And the Apostle Paul says, "Though our outward man perish, yet the inward man is renewed day by day," 2 Cor. 4: 16. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord," 2 Cor. 5: 6. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord," 2 Cor. 5: 8. Here Paul teaches us that to be *absent from the body* is to be *present with the Lord.*

David mourned for his sick child, and when he heard of its death, he said to his servants, "But now he is dead, wherefore should I fast? Can I *bring him back* again?" 2 Sam. 12: 23. Christ says, "He that hateth his life in this world shall *keep it unto life eternal*," John 12: 25. Again: "If any man serve me, let him follow me; and where I am, *there shall also my servant be*," John

12 : 26. Again: "Whosoever liveth and believeth in me *shall never die.* Believest thou this?" John 11, 26. "He hath said, I will never *leave thee, nor forsake thee,*" Heb. 13 : 5. "And I will pray the Father, and he shall give you another Comforter, that he may *abide with you forever.* . . . Ye know him; for he dwelleth with you, and *shall be in you,*" John 14 : 16, 17. "Though I walk through the valley of the shadow of death, I will fear no evil: for *thou art with me;* thy rod and thy staff they *comfort me,*" Psalm 23 : 4. "Receiving the end of your faith, even the *salvation of your souls,*" 1 Pet. 1 : 9. "For he that is *entered into his rest,* he also has ceased from his own works, as God did his. Let us labor therefore to enter into *that rest,*" etc., Heb. 4 : 10, 11. And the Apostle Paul, in speaking of "so great a cloud of witnesses" to the Christian race, says to the saints, "But ye are come unto Mount Zion, and *unto the city* of the living God," Heb. 12 : 22. "No man can say that Jesus is the Lord, but by the Holy Ghost," 1 Cor. 12 : 3.

PROPOSITION 9. *Future eternal punishment reasonable and true.*

Future punishment is according to both reason and Scripture. For if "evil seducers wax worse and worse" in this world till death, it is reasonable to suppose that their progression in sin will continue in the world

to come. Sin is a *nature:* "And were by nature children of wrath," Eph. 2 : 3. A *principle:* "When I would do good, evil is present with me," Rom. 7 : 21. An *act*: "Thou shalt not bear false witness against thy neighbor," Ex. 20, 16. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is guilty of eternal sin." This reading is sustained by the best authority, and "whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," Mark 12 : 32. The "Lord . . . will not acquit the wicked," Nahum 1 : 3.

The rich man who in hell lifted up his eyes, being in torment (Luke 16 : 23), *sinned*, (1.) By trying to change God's justice into mercy—"Father Abraham, have mercy on me," verse 24 ; (2.) By trying to rob Lazarus of his comfort—"Send Lazarus," verse 24. (3.) By originating a new gospel—"Send him to my father's house," verse 27 ; (4.) By declaring that his gospel would save man, verse 30. His was to be a *gospel of warning*, preached by one risen from the dead. Abraham condemned it as useless, and showed that the state of the righteous and wicked was so fixed that they could not supplement God's redemptive work. "There is a great gulf fixed," verse 26, between them. And instead of quenching the flame of remorse, he was kindling it into a burning intensity by adding sin to sin. "For wickedness burn-

eth as a fire," Isa. 9 : 18 ; and it is like a fire in its attraction, in its expansion, in that it must be resisted as a destroyer. Matthew 19 : 26, "With God all things are possible" (capable of being done—Greenfield). Hebrews 6 : 18, "It was impossible for God to lie." "To lie" here is to *fail to do* what depends on his immutable counsel and oath. (See context.) "The counsel of the Lord standeth forever," Psalm 33 : 11. "So I sware in my wrath, They shall not enter into my rest," Heb. 3 : 11. So that the wicked "shall be tormented day and night forever and ever," Rev. 20 : 10.

Mr. Campbell got up a gospel of baptism, and the Scriptures are very plain about him who brings a gospel other than Christ's. Again it is said the wicked "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. 1 : 9. "These shall go away into everlasting punishment : but the righteous into life eternal," Matt. 25 : 46. And that they "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," Rev. 14 : 10. All this is according to reason, for there is no principle in nature but that there is an opposite principle. So if the righteous are saved eternally, the wicked are lost eternally, and if reason can destroy a hell of endless suffering, it will destroy a heaven of endless enjoyment. But "there is

no wisdom, nor understanding, nor counsel against the Lord," Prov. 2 : 30.

And now as to the name. The Bible tells us nothing about the "Christian Church"—that is no Bible name for a Church. The disciples were no doubt called "Christians," because they followed Christ. By the same principle the followers of Alex. Campbell should wear his name. Denying him as their leader can no more change their name than could Peter change his name by denying Christ. He was trying to deceive others by his denial, though he was pressed to it through fear. They deny Campbell, because it is often necessary to deceive others before they will join them. Knowing this, they often deny Campbell, and preach the doctrine of the Bible till many are deceived. Then they rejoice in what they have done, and preach the doctrine of the "Christian system," which is Mr. Campbell's gospel. Many not only deny their name, but deny the existence of such a book. But they can not blot it out of existence any more than they can change their name. Often they tell us, "We preach nothing but the Bible." This is true, if Campbellism is the Bible. But I have proved that it is far from it. So they should say, we preach Campbellism, which claims to be according to the Bible. That is the true meaning of their "*nothing but the Bible.*" If I am deceived in this, will Mr.

Williams or Mr. Morgan please undeceive me?

And now we come to

PROPOSITION 10. *The knowledge of God is given in the remission of sins.*

This is

1. A revelation from God to the human soul, as will appear, (*a*) From the words of Christ to Peter. When Peter said, "Thou art the Christ the son of the living God," our Savior answered, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," Matt. 16: 17. It seems that this revelation was not made known to him by man, nor even by Christ as man, for flesh and blood did not reveal it, but the Father of our Lord. And it is not too much to say that every true Christian has this fact revealed to him, as Peter did. (*b*) By the words of Paul to the Galatians, "It pleased God to reveal his son in me, that I might preach him among the heathen," Gal. 1: 16. (*c*) One of Christ's disciples asked for an explanation of this blessed truth, saying, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered, "We will come unto him, and make our abode with him," John 14: 23. "I will come in to him, and will sup with him, and he with me," Rev. 3: 20. (*d*) Expressions from the prophets. Esaias said, "Lord, who hath believed our

report? and to whom hath the arm of the Lord been revealed?" John 12 : 38. "The Lord hath made bare his holy arm in the eyes of all the nations," Isa. 52 : 10. "Therefore his arm brought salvation," Isa. 59 : 16.

Now it remains to show that such knowledge is given in the remission of sins. John the Baptist prepared the way of the Lord by giving *knowledge of salvation* [ἐν] in the remission of their sins, Luke 1 : 77. Also in Peter's second sermon, he said: "God having raised up his son Jesus Christ to *bless you* in turning away every one of you from his iniquities," Acts 3 : 26. And John the Evangelist says, "We *know* he was *manifested* to take away our sins," 1 John 3 : 5. "And they shall teach no more every man his neighbor, and every man his brother, saying, *Know the Lord:* for they shall all know me, from the least of them unto the greatest of them, for *I will forgive their iniquity*, and I will remember their sins no more," Jer. 31 : 34. Here the Lord shows by the prophet that the *knowledge* of *Him* is by the forgiveness of iniquity. "Behold, for peace I had great bitterness; but thou hast in love to my soul *delivered it from the pit of corruption:* for thou hast *cast all my sins behind thy back*," Isa. 38 : 17. And "Blessed are they whose iniquities are forgiven," Rom. 4 : 7. The Psalmist says, "As far as the east is from the west, so far hath he removed our transgression from us," Psalm 103 : 12. And this

agrees with the Prophet Jeremiah: "The iniquity of Israel shall be sought for, and shall not be found: for I will pardon them whom I reserve," Jer. 50: 20. And Christ is said to have "Washed us from our sins in his own blood," Rev. 1: 5. And the apostle reasons that worshipers once purged by a perfect sacrifice have "No more conscience of sins," Heb. 10: 2. "Blessed are they whose iniquities are forgiven," Rom. 4: 7.

2. This knowledge is connected with spiritual illumination, and is represented as a "Light shining in a dark place," 2 Peter 1: 19. "Arise from the dead, and Christ shall give *thee* light," Eph. 5: 14. "I am come a light into the world, that whosoever *believeth* on me should not abide in darkness," John 11: 46. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. 4: 6.

3. This knowledge is connected with anointing from the Holy One. "But ye have an unction from the Holy One, and ye know all things," 1 John 2: 20. Among the many things specified in this chapter is the forgiveness of sins. "I write unto you, little children, because your sins are forgiven for his name's sake," 12th verse. "And ye need not that any man teach you: but as the same anointing teacheth you of all things,

and is truth, and is no lie, and even as it hath taught you, ye shall abide in him," 1 John 2 : 25. And this is no second-hand work, for "He which hath anointed us is God," 2 Cor. 1 : 21. "Who hath also sealed us and given the earnest of the Spirit in our hearts," verse 22.

4. This knowledge is connected with "finding the Lord." But if thou "Shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul," Deut. 4 : 29. "Seek and ye shall find," Matt. 7 : 7. It is also expressed as "Having received mercy," 2 Cor. 4 : 1 ; 1 Cor. 7 : 25. "Receiving forgiveness of sins," Acts 26 : 18. "Receiving Christ joyfully," Luke 19 : 16, etc.

5. This knowledge is connected with a radical change in our nature. "And I will give them a heart to know me," Jer. 24 : 7. "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh," Ezek. 36 : 26. The heart of the wicked is called "Uncircumcised in heart," Jer. 9 : 26. "Stony heart," Ezek. 11 : 19. "Double heart," Psalm 12 : 2. "Rebellious heart," Jer. 5 : 23. "Impenitent heart," Rom. 2 : 5. "Proud heart," Prov. 28 : 25. "Deceitful above all things, and desperately wicked," Jer. 17 : 9. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false

witness, blasphemies," Matt. 15: 19. Here is the very fountain of human iniquity, also called "Evil treasure of the heart," Matt. 12: 35. "Body of sin," Rom. 6: 6. And this defilement is also of the mind and conscience. For "Unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled," Titus 1: 15. So that we have the expressions, "A wicked mind," Prov. 21: 27; "A reprobate mind," Rom. 1: 28; "A carnal mind, which is enmity against God," Rom. 8: 7. Such a mind is not simply at enmity against God, but is the very principle of enmity. We also have the expressions, "An evil conscience," Heb. 10: 22; "Conscience seared as with a hot iron," 1 Tim. 4: 2.

Now the question comes, that if pardon takes place in heaven without our knowledge, can we be happy with such a heart and mind and conscience? According to Mr. Campbell, "Our going down into the water obtains remission;" but such a thought has no place in the Bible, for it takes an almighty energy to change the heart and mind and conscience. "The preparation of the heart in man is from the Lord," Prov. 16: 1. "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power," Eph. 1: 19. "Now he that hath wrought us for the self-same thing is God," 2 Cor. 5: 5. "Through the faith of the operation of God," Col. 2:

12. And this change is so great it is called a "creation," and the subject of it a "new creature." "For we are his workmanship, created in Christ Jesus unto good works," Eph. 2: 10, and "Created in righteous and true holiness," Eph. 4: 24. So we surely can not be changed from the "power of Satan unto God" and not know it, unless there is but little difference between the Christian and sinner, and between God and Satan.

But the difference every-where appears in Scripture. Peter said to a wicked man, "Thy heart is not right in the sight of God," Acts 8: 21. Jehu asked a servant of the Lord if his heart was right, and he answered, "It is," 2 Kings 10: 15. The Psalmist says of a good man, "His heart is fixed, trusting in the Lord," Psalm 112: 7. And of himself, "My heart is fixed, O God, my heart is fixed: I will sing and give praise," Psalm 57: 7. The renewed soul has "passed from death unto life," John 5: 24. And from darkness to Christ's "marvelous light," 1 Peter 2: 9. He also has "humility of mind," Acts 20: 19; Phil. 2: 3; and "a pure mind," 2 Peter 3: 1. "A sober mind," Titus 2: 6. He also has a "good conscience," 1 Tim. 1: 5. "A pure conscience," 1 Tim. 3: 9. And has been "born *from above*" (marginal reading), John 3: 3.

And further concerning the "operation of God," it is said: "And I will turn my

hand upon thee, and purge away thy dross, and take away all thy tin," Is. 1 : 25. "And he shall purify the sons of Levi, and purge them as gold and silver," Mal. 3 : 2. Do not these things take place in man? And is there not a meaning in "putting off the body of the sins of the flesh, and in being circumcised in heart?" Col. 2 : 11? "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed," Rom. 6 : 6. And God says by the Prophet Jeremiah, "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow," Jer. 31 : 13; and by Isaiah, "They shall obtain gladness and joy, and sorrow and mourning shall flee away," Is. 51 : 11.

PROPOSITION 11. *The Holy Spirit a person.*

And this brings us to the personality of the Holy Spirit. It is said he has a mind, Rom. 8 : 27; He speaks, Acts 21 : 11; Rev. 1 : 13; commands, Acts 8 : 29; 10 : 20; teaches, Luke 12 : 12; 1 Cor. 2 : 13; bears witness with our spirits and conscience, Rom. 8 : 16; 9 : 1; makes us abound in hope, Rom. 15 : 13; 12 : 12; reproves (or, convicts) the world, John 16 : 8; justifies us, 1 Cor. 6 : 11; and we are born again of him, John 3 : 5.

We receive of him love, Gal. 5 : 22; Rom. 15 : 30; Col. 1 : 8; joy, Gal. 5 : 22; Rom. 14 : 17; 1 Thess. 1 : 6; peace, Gal. 5 : 22;

Rom. 8: 6; comfort, Acts 9: 31; John 14: 26; communion, 2 Cor. 13: 11; Phil. 2: 1. He intercedes for us, Rom. 8: 26, 27; renews us to salvation, Titus 3: 5; sanctifies us, 2 Thess. 2: 13; 1 Peter 1: 2; seals us, Eph. 4: 30; 1: 13; 2 Cor. 1: 22; gives us access through Christ to the Father, Eph. 2: 18; John 10: 9; 14: 6; builds us together in Christ, Eph. 2: 22; 1 Peter 2: 5; helps our infirmities, Rom. 8: 26; strengthens us mightily, Eph. 3: 16; 6: 10; Col. 1: 11; quickens our bodies, Rom. 8: 11.

He raised Jesus from the dead, Rom. 8: 11; called and sent the apostles, Acts 13: 2; made the elders overseers of the Church, Acts 20: 28; inspired the prophets, 2 Peter 2: 21; he may be vexed, Is. 63: 10, 11; resisted, Acts 7: 51; grieved, Eph. 4: 30; lied to (or deceived), Acts 5: 3; spoken against, Mark 12: 32; and blasphemed, Mark 3: 28, 29, 30; Matt. 12: 31.

He is called God, Acts 5: 34; the Lord, 2 Cor. 3: 17; and to him is attributed, foreknowledge, John 16: 13; wisdom, Eph. 1: 17; goodness, Ps. 143: 10; holiness, Ps. 51: 11; creation, Job 33: 4; Gen. 2: 7; eternity, Heb. 9: 14; Rom. 1: 4; omniscience, 1 Cor. 2: 10; John 16: 15; omnipotence, Rom. 15: 19; Micah 3: 8; Acts 1: 8; and omnipresence, Ps. 139: 7; John 14: 16. Also the Greek pronoun representing the word spirit is of the masculine gender, which can be accounted for on no

other supposition than that he is a person. Besides he is classed with the Father and the Son in several passages of Scripture, Matt. 3 : 16; 28 : 19; John 14 : 16, 26, and 15 : 26; 2 Cor. 13 : 14; Eph. 2 : 8; 1 Peter 1 : 2; Eph. 4 : 4. But Mr. Morgan thinks that it is presumption and blasphemy to pray, "*Lord, accompany thy word with thy Spirit.*"

Some of Mr. Campbell's followers would have us believe that God pardoned sins through Jewish sacrifices. That some sacrifices were expiatory is true. These the law demanded through which came a *law pardon*, Lev. 4: 26, 31, 35; 5 : 10, 13, 16, 18; 6 : 7; 19 : 22; Num. 15 : 28. Such sacrifices could not remove the guilt, but turn aside the penalty.* They were imperfect, and the worshipers still had conscience of sins, Heb. 10 : 2 It is impossible that the "blood of bulls and of goats should take away sins," Heb. 10 : 4. And when God answered in sacrifice it was an evidence that he who offered it was already righteous before such offering was presented to God. This was true from the very first. And sacrifice had to be offered in faith be to acceptable. So "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he *obtained witness* that he was righteous, God testifying

*This penalty was often death, "The soul that sinneth it shall die," Ez. 18 : 4, 20.

of his gifts," Heb. 11 : 4; Job 42 : 8; and Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing," 1 Cor. 13 : 3. The sacrifice of the wicked is an abomination. How much more when he bringeth it with a wicked mind. Prov. 21 : 27; Is. 66 : 3; Jer. 6 : 20; Amos 5 : 22. God requires something better than sacrifice, 1 Sam. 15 : 22. "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings," Hosea 6 : 6; Matt. 9 : 13. And to this end Christ taught that a man should be reconciled to his brother before he offered his gift, even though it was before the altar, Matt. 5 : 24. The psalmist sinned and confessed his sin, and prayed to God for forgiveness, and afterwards said to the Lord, "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise," Ps. 51 : 16, 17; 34 : 18. This is the sacrifice to which God answers in every dispensation.

PROPOSITION 12. *Christian ministry called of God.*

As Mr. Campbell and many of his followers take the position that all the converting power is in the Divine record, they are driven by such a position to reject a "divinely

constituted ministry." But the Bible reveals to us such a ministry and implies its perpetuity as much as the perpetuity of the Church. The question is asked by Paul, "How shall they preach except they be sent?" Rom. 10: 15. And our Savior gives us the authority by which they are sent, "Pray ye therefore, the Lord of the harvest, that he would send forth laborers into his harvest," Luke 10: 2. So they come by the authority of the Lord in answer to prayer. Parallel with this Christ "ordained twelve that they should be with him, and that he might send them forth to preach," Mark 3: 14; and Paul appointed Titus to "ordain elders in every city," Titus 1: 5. He also wrote to Timothy, saying that "if a man desire the office of a bishop, he desires a good work," 1 Tim. 3: 1. He also charged the elders at Ephesus saying, "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God," etc., Acts 20: 28. "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry," etc., Eph. 4: 11. And our Savior said to his disciples, "Go ye therefore, and teach [or make Christians of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28: 19. By this we see that teaching or preaching and baptizing is given

by the same authority and must stand or fall together.

In the New Testament God authorizes only those to baptize who are divinely appointed officers. And this is proper, as his Church is to be composed of saints, a divine institution. And if none are divinely appointed to preach, then none are divinely appointed to baptize and admit to Church privileges. And if there has been no one to admit to Church membership since the apostles, there is now no visible Church on earth. That Satan has his ministers, no rational mind can doubt. They are "deceiving and being deceived." God sends them strong delusions, and they preach them to others to blind their minds and lead them astray. Besides, it is not too much to say that he who ministers in divine things without authority is destitute of God's pardoning grace.

Now, Messrs. Williams and Morgan, in order to deceive others, put Mr. Campbell's gospel in advance of Christ's. They tell others that they obeyed the same Gospel which the Methodist and Baptist and Presbyterians obey, and that the same blessed consequences came to them; but they had doubts. Mr. Morgan had his doubts taken away, and had never doubted a moment since he obeyed Mr. Campbell's gospel. Mr. Williams had doubts for three or four months afterward; then he settled down in the belief of Mr. Campbell's gospel. Now

he has no doubts. He has given up to the delusion which God has sent him. If this is not correct, will Mr. Williams and Mr. Morgan come out and defend their doctrine, and let it be put to the test of the Word of God that is the "rule of our faith and practice?" And if Campbellism is against the Bible, the world ought to know it. If it is according to the Bible, as big a man as Mr. Williams ought to show it to the citizens of Salem, and to all whom it may concern. Will you not kindly urge Mr. Williams to come out with his battery, and try his missiles of error against the eternal truth of the Bible? We must all acknowledge with him that he is a big man.

But it is our earnest wish to see him set Webster right. And as the Methodist Church has the *devil's faith*, according to his statement, will Mr. Williams please come out and tell us about the right faith? And as other denominations have a similar "faith of the operation of God" instead of water, they are also interested. This is the faith which was kicked out of the way at Turkey Creek, where Mr. Williams made a profession of religion, and Campbellism came in its stead. The faith of the missionary Baptist was also set aside at what is now called Mt. Moriah, and now they baptize according to Mr. Morgan to pardon their sins, and they feel no change in baptism, for that change takes place in the mind of God, and they

know nothing about it. Such is the institution in our midst called the "Christian Church" by its members, and Campbellites by others. And to Mr. J. D. Morgan, M. D.: Sir, if God has promised to pardon sins only in baptism, please come out and tell the people about it, and tell us where we can find the passage.

And now a word about William A. Dale (Baptist minister), greatly respected by all who know him. More than twenty-five years ago, he told me he thought there was no divine reality in religion, that it was all excitement, and that he heard a preacher in Tennessee say that he had better success in working on the sympathies of the people than in any other way. About twenty-four years ago he sought Christ, and asked me why he received no blessing. I told him he had not got in good earnest, and that if he would trust in Christ with all his heart, and make a full surrender to him, he would then receive a blessing, or he might have my head off of my shoulders. He testifies that I told him the truth. And Elijah Davis (Baptist), my own brother, who died several years ago, and gave evidence that all was well, found Jesus in the "joy of his heart," Eccl. 5: 20, out in the woods alone with God. Mr. Dale went to him, and he joyfully told him that he had found Christ right there in the woods. But that such teachers are prophesied of is evident: (1.) They

have departed from the faith ; 1 Tim. 4 : 1, 2. (2.) They resist the truth, 2 Tim. 3 : 8. It is further said that when their folly shall be manifest to all men ; they shall proceed no further. (3.) "They wax worse and worse, deceiving and being deceived," 2 Tim. 3 : 13. (4.) They "subvert whole houses," Titus 1 : 11. (5.) "They profess they know God," Titus 1 : 16, and that others, who are not baptized to pardon their sins, are ignorant of him. And now I joy in him who commanded the "light to shine out of darkness," for it surely is his purpose that in this work "none of my steps shall slide," Psalm 37 : 31. And all their opposition so far goes to establish the Gospel of Christ against Mr. Campbell's gospel, to which they hold.

Mr. Williams said he thought I was all right at heart, but I was crazy. I told him to come out to hear me, and see if I talked like a crazy man. He said, "Go 'way ; go 'way ; I do n't want to be bothered with you!" Some time afterwards, coming into a nest of soul-sleepers at the pleasant little city of Mt. Vernon, I proposed to prove their doctrine false. One of them is reported to have said, "Do n't listen to that man ; he 's crazy." "Is he crazy?" inquired his astonished friend. Said he, "Yes ; he 's perfectly wild at times!" And Mr. Morgan threatened to sue me for accusing him of lying. He said he would make me prove it. The proof came quickly after his assertion, with-

out my effort. Others of them warned me against trying to prove their doctrine false, intimating that by law they would break me up, so that the book could not be published. Whenever they threatened to sue, I insisted that they should do so, if it was their pleasure.

And I say now, as I have said, whatever is best for *Christ's Gospel*, let it come. My purpose is to carry my suit through court without a lawyer, so that the people can know it if I am crazy. The world ought to know whether sins are pardoned by going down into the water or in the water when Christ's name is called upon the candidate, or just on the other side of baptism. And if such a change takes place in God and not in man, how do we know it takes place in the mind of God? is a serious question. And if there is no Holy Spirit but the written Word, the world ought to know it. These doctrines are either true or false. Fair and candid investigation is what I want, and what I sincerely believe I can of right demand. It matters little whether that be made in court or out of court; by *a big man* or a little man—that is, by Rev. J. A. Williams or J. D. Morgan, M. D. These are the two men with whom it would be my pleasure to investigate, for it is not my work, but it is *from the Lord*. And if pardon is not consequent on an unconditional surrender of the will to God, the world ought to know it. This, as

I understand it, is what Mr. Williams calls the devil's faith, which is the faith of the Presbyterians, Baptists, and Methodists.

And now to those who have been beguiled into Campbellism. You are standing in opposition to Christ's Gospel. You are following such leaders that the Bible says to you, "From such turn away." Your immortal soul is precious, and you should "seek the Lord" and "find him." Going down into the water before you enjoy the "peace which passes knowledge" will make you a follower of Alexander Campbell, but not of Christ. The heart or affections must be right, or after baptizing you are still in your sins, and sin is destructive of all human happiness, so that you never can be truly happy till your sins are taken away by our Savior. I am trying to lift you out of the pit, that you may see the "King in his beauty." You need the love and mercy of almighty God, and can secure it by turning away from false teachers and believing in Jesus. I beg you not to neglect it.

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